

1503, Sept. 30.—To the merchants of Bristoll that have been in the Newfounde Land, 20l.

1504, Oct. 17.—To one that brought hawks from the Newfounde Island, 1l.

1505, Aug. 25.—To Clay's goying to Richetaurnot with wyldc cattis and popingays of the Newfounde Island, for his costs, 13s. 4d.

I could add any quantity of confirmatory evidence as to the historical accuracy of the facts which I state; but I think you will agree with me that further elaboration is unnecessary.

As I stated before, everybody throughout the Dominion, as well as in Newfoundland, I daresay, will be delighted to know that in this celebration of Cabot's assumed discovery of Cape Breton that heroic voyager's memory will be honoured and preserved. But let it be understood that it is his discovery of Cape Breton, and not of the continent, that is being celebrated, provided there is historical evidence of the former incident. Above all things the perpetuation or attempted perpetuation of errors in reference to accepted historical data, should be avoided. There is nothing to be gained by it and much to be lost. It is, moreover, a domestication of Yankee plagiarism, of which we have too many glaring and grievous instances to complain already. I trust the committee will go on with its very creditable work, but that it will go on with it only on its merits and for what it is really worth.

R. WINTON.

Toronto, June 25th, 1895.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful!
Say I take refuge with the Lord of man,
From the malice of the lurking whisperer,
From evil spirits and evil men.—Koran, chap. CXIV.

SIR,—Allow me to point out that your Paris correspondent is in error in stating that the Prophet Mohammed depended on the sword for the conversion of the Arabs, and that he offered the alternative of the Koran or the sword. Such assertions are wholly unjust. The second chapter of the Koran distinctly lays down, "Let there be no violence in religion." (Sole's translation). "This passage was particularly directed to some of Mohammed's first proselytes, who having sons that had been brought up in idolatry or Judaism, would oblige them to embrace Mohammedanism by force." (Note by Sole). Entire freedom of belief is commanded: "Say, (O, Mohammed) the truth is come from your Lord, so let him who will believe, and let him who will disbelieve." (Koran, chapter XVIII.) War is strikingly limited to self-defence: "And fight for the cause of God against those who fight against you; but commit not the injustice of attacking them first. Verily, God loveth not the unjust." (Chapter II.) "Permission is granted unto those who take arms against the unbelievers, because they have been unjustly persecuted by them and have been turned out of their habitations injuriously, and for no other reason than because they say 'Our Lord is God.' And if God did not repel the violence of some men by others, verily, monasteries and churches and synagogues and mosques, wherein the name of God is frequently commemorated, would be utterly demolished." (Chapter XXII.)

Moslem writers have clearly shown that Mohammed was the most peaceable of men. I beg to refer you to a work by Moulavie Cheragh Ali, of Hyderabad, India, author of "Reforms under Moslem Rule," etc., entitled "A critical exposition of the Jihad, showing that all the wars of Mohammed were defensive, and that aggressive war or compulsory conversion is not allowed in the Koran." I would also refer you to the chapter entitled "The Church Militant of Islam," in "The Life and Teachings of Mohammed," by Syed Ameer Ali, M.A., C.I.E., Judge of the High Court of Judicature in Bengal.

It was the Prophet Jesus, not Mohammed, who said (according to the New Testament) that he came not to bring peace but a sword, and who directed his followers to sell their coats and buy swords. (Luke XXII. 36). However, the words of the Christian Bible must be taken *cum grano salis*, as it has suffered manifest corruptions. Moslems certainly do not believe the absurd story of Jesus cursing the fig tree when disappointed at not finding fruit on it, although it was not the season for figs. (Mark XI. 13).

Circumcision is not obligatory on the convert to Islam, your correspondent to the contrary notwithstanding. "Conversion to Islamism involves no religious formality, and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief. The religion of Islam has for its basis faith in the unity of God, and in the mission of His most blessed servant Mohammed. "There is but one God, and Mohammed is His prophet." He who honestly makes this profession of faith thereby becomes a Mussulman. Whoever makes this declaration becomes our brother, for all true believers are brothers." (Vide translation of a letter from Ahmed Essad, Sheikh-ul-Islam, to a German convert, in *Library Magazine*, June, 1888.)

It would be just as reasonable for a former co-religionist of a Japanese, say, on his conversion to Christianity, to suggest that he become private chaplain to Joseph Smith, as to suggest that Père Hyacinthe become private chaplain to the Mahdi. The Mahdi (who died in 1885) was a heretic, and a traitor to Islam.

As to the claim of Père Hyacinthe that Islam is true Christianity, permit me to quote from a proclamation issued by the Church of Islam, Secunderabad, India, which will give an idea of Moslem opinion on that question: "One object of the Church is to prove what all enlightened thinkers must be convinced of, that primitive or Nazarene Christianity and Islam are identical. Christianity, considered apart from the dogmas superadded to the teaching of Christ and his apostles by the Councils of Nicea and Chalcedon, is Islam; and Islam, when the place which Jesus and the Bible occupy in the Koran is recognized and admitted, as all enlightened Mohammedans now admit it, is Christianity."

"Nothing can be more childish than the popular supposition that a Christian, by embracing Islam, denies or abandons Jesus. So far from this being the case, he becomes, by being a Moslem, a true Nazarene or follower of Jesus. The true Jesus, a real and human being, who, mortal, like ourselves, yet lived our mortal life without stain of sin, is revealed to us. We realize and love the human, the suffering, but pure and holy Master, as we never can realize or love the mythical and impossible God-man. He who has realized the true Jesus is found to be a Unitarian; and a Unitarian is bound to follow Mohammed, the greatest of all Unitarians."

Islam asks you to acknowledge the claims of Moses, Jesus and Mohammed as great teachers of revealed religion, and not reject any one of them. Many Moslems also recognize Zoroaster, Buddha and Plato as inspired religious teachers, and it is quite permissible to do so. In short, the Moslem view of the prophetic office and of inspiration is far more broad and liberal than that which is found in the teaching of Christian doctors.

MUSSULMAN.

Goderich, Ont., 28th Shawal, 1312.

CANADIAN BIBLIOGRAPHY: SOME MORE OLD PAMPHLETS.

SIR:—Some time ago Dr. Kingsford and Mr. Lindsey had a correspondence in *THE WEEK* with reference to old Canadian pamphlets. I felt satisfied at the time that I could supplement the lists of these two gentlemen, the former as given in his Bibliography, and the latter as published in the correspondence referred to, by pamphlets contained in the library of my father, the late Robert Bell, of Carleton Place. Circumstances prevented my examining them at the time, but I have just now obtained a list of those in the collection dated previous to 1850, or bearing no date, but evidently printed prior to that year. I have not compared them with Dr. Kingsford's or Mr. Lindsey's lists, but as I know many of them to be rare, I feel confident that there are some which will not be found in any previously published list. A few are of no historical value, being simply reprints, such, for instance, as the shorter catechism, but interesting as specimens of early Canadian typography. As, however, the collection has, since my father's death, been placed in the library of Queen's University, Kingston, where they are accessible to the student, I send you the list complete, both for the information of students of Canadian history, and with the hope that Dr. Kingsford may be able to find some new titles to add to a later edition of his Bibliography.

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